logic. The teachers of free will should draw the inevitable conclusion from their doctrine of " free will " and boldly decree: " No action has a past/[1]

29.

ENVY AND HER NOBLER SISTER. — Where equality is really recognised and permanently established, we see the rise of that propensity that is generally considered immoral, and would scarcely be conceivable in a state of nature—envy. The envious man is susceptible to every sign of individual superiority to the common herd, and wishes to depress every one once more to the level —or raise himself to the superior plane. Hence arise two different modes of action, which Hesiod designated good and bad Eris. In the same way. In a condition of equality there arises indignation if A. is prosperous above and B. unfortunate beneath their deserts and equality. These latter, however, are emotions of nobler natures. They feel the want of justice and equity in things that are Independent of the arbitrary choice of men—or, in other words, they desire the equality recognised by man to be recognised as well by Nature and chance. They are angry that men of equal merits should not have equal fortune.

30.

THE ENVY OF THE GODS.—" The envy of the Gods" arises when a despised person sets himself on an equality with his superior (like Ajax), or is made equal with him by the favour of fortune